A Discovery
Of the First WISDOM, from Beneath,
and the
Second WISDOM from Above
OR,
The difference betwixt the two SEEDS,
The one after the *Flesh*,
the other after the *Spirit*

WITH

The true worship of God after the Spirit, and the false worship of the world, who lives in outward Forms, useth Customes and Traditions, not knowing the onely true God that dwelleth in his Saints, and rules by his Spirit of Power, which causeth them to differ from the world, and those that have the form of godlinesse, and want the power thereof.

by: JAMES NAYLER

1656

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Also the subtilty of the Serpent ruling in the hearts of the Children of disobedience, discovered.

And a Call to repentance to all that run on in blindnes, darknesse, and ignorance, and the judgement that is due to all those that will not take counsell of the Lord, but turn the Grace of God into wantonnesse.

Written by a Servant of the Lord, whom the world scornfully nicknameth, and calleth a *Quaker*, who is prisoner for the testimony of the Truth at *Applebie* in *Westmorland*, whose name is

JAMES NAYLER.

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A Discovery of the first Wisdome from beneath, and the second Wisdome from above, or The difference betwix the two Seeds, the one after the flesh, the other after the Spirit.

I.

The Wisdom from beneath which leadeth into bondage, and the Wisdom from above which leadeth up into perfect liberty, where there is freedom and communion with the Father and the Son.

DEAR friends, all minde your guide within you, even the pure light of God, which bears witness against all your ungodly wayes, ungodly words, thoughts, works and worships, which are after the world, and leads you without from the Lord your guide, for what stands in outward things, devised in the will and brain which is the Serpents seat, is accursed from God, kept out of the Kingdom, where the earthly will hath liberty, leads out to visible things and feed upon the dust, which is the Serpents meat; but you who desire to be fed with that which is Eternall, lay aside all your wisdom which is naturuall, for the naturall man {Page 2} receives not the spirituall things of God, for that wisdom shall never know God which stands in the will of man, but darkens the pure light in you and opposeth it, and if you abide in the pure light within you shall see, that what ever the light of Christ makes appear to be evill and to be cast off then the other light which stands in mans wisdom, makes a cover for it that it may abide still, and thus the flesh lusteth against the spirit, and that wisdom which ariseth out of the earth opposeth that which is from above, and cals evil good, and good evil, and the woe being upon that nature, you can have no peace while that stands, and from hence comes all your troubles and darknesse within you, because that eye which is open to the visible offence, and here you are thus out of the Kingdom, which consists in righteousnesse, peace, and Joy in the holy Ghost; but were that eye pluckt out, and you turned within to see with that eye that is single, then the whole body would be full of light, and abiding in that light, it will shew you a path that leads to puritie and Holinesse, without which none shall ever see the Lord: And it will let you see a Law written in your hearts, even the righteous Law of the new Covenant, which is a Book sealed to all the wisdom of the World, and none can read it but the pure light that gave it forth, which light as it ariseth in you, it will open all Parables and read all Scriptures within you in your measure, and so you

will come to the Unitie with all Saints in measure, and so come to Christ the first born, even to the innumerable company of Angels to the spirits of just men made perfect, and to God that Judge of all, where no Serpents wisdom shall ever come, and that Law being laid open, will be a limit to the carnall minde, when it would run forth, and the Judge will appear, who will passe true judgement upon all things as they are within you, and a separation will be made between the precious and the vile in you, and you will be brought to discern, what leads to obedience and what leads to disobedience, and here is your true Teacher whereby all shall be taught of God, as saith the Scripture, and minding this light it will shew you a Crosse, to be dayly taken up, whereby all the unruly nature must be crucified, for all must be brought subject to the yoke, even the most rebellios and stiffnecked in you, for he will tread {Page 3} upon the neck of Kings and that which hath captivated the pure in you, must go into captivity, for now the Lord is Risen to disquiet the earth and them that are at rest, yea, woe to them that are at ease in *Sion*, for he is risen who is to rule all Nations with a rod of Iron, and to deliver the oppressed, and to set open the prison doors, and so set the prisoners free, that they may serve him and praise his name, even the name of the Lord, Holy and Pure, blessed for evermore.

And dear friends be faithfull in what you know; take heed of making a profession of what you are not, and so you be found dissemblers before the Lord, but keep low in meeknesse and patience, standing in the will of God in all things, and all those enemies that will not that Christ should raigne over them, bring them before the judge that they may be slain, even upon that Crosse that is daily to be taken up, for the Crosse is to the carnall, wilde, heady, brutish nature in you which lies above the seed of God in you and appresseth the pure, now giving this up to be crucified makes way for that which is pure to arise, and guide your minds up to God, there to wait for power and strength against whatsoever the light of God makes manifest to be evil; and so to cast it off, and so you shall see where your strength lieth; and who it is in you that worketh the will and the deed and then you shall be brought into a possession of what you have but had a profession, and find the power of what you have had but in words, which is his from all professions in the World, and is revealed no other way but by the pure light of God dwelling in you and you in it; take heed of searching into the hidden things of God, by your own wisdom, which is carnal, for that hath God shut out of the Kingdom, and separated it from him, and the things of God and his Kingdome are hid from it, and it is appointed for utter darknesse, accursed

from him, and doth oppose him in all things and in all ages, the wisdom of the great men of the earth have persecuted the pure wisdom of God, and counted it foolishness, and God hath said this shall come to nought, and abiding in the pure light of Christ within, you shall see that same wisdom in your selves, will be consulting and leading you any way, rather then to wait on the pure light, and this hath been {Page 4} a tempter from the beginning, and hath eaten of the forbidden fruit, and that which hath eaten of the tree of knowledge, must not tast the Tree of Life, but shall surely dye, and the flaming sword is to this wisdom, therefore turn your minds within and waite for a wisdom from above, which begins with the fear of the Lord, which is pure, peaceable, gentle and easie to be entreated, and if you keep your eye to this you shall see as this growes which is pure, there will be a death of that which is sensuall and carnall, and of the Serpent; and as you grow in this pure, you will grow in the knowledge of Christ within you, and this is not to be attained by seeking without, Lo here and lo there, but onely by keeping your eye within to the invisible, and giving diligent ear to that voice that speakes to the soul, and spirit, for the ministry of Christ is to the spirit in prison, not to the outward, but to the inward man, which is led captive and imprisoned, by the Serpentine wisdom that rules in the outward, and by which it is kept in death, which once coming to hear the voyce of Christ, it is raised from death to life, and then that Scripture is fulfulled, the dead hear the voyce of the Son Of God, and they that hear shall live, and this being once restored to life, is that which hath fellowship with the Father and the Son, yea it is one with them; and this is that which as it ariseth, overcomes the world in you, gets the victory, obtains the Crown, for it is the promised seed, and heir of all the promised in this life, and that which is to come, but there is no agreement between this and the seed of the serpent, for where ever the Serpents wisdome seeks after, this, it it is that he may slay it, but God hath hid it from him, and doth hide it out of the Serpents sight, but that seed sees the Serpent where he is, and doth judge him, and comdemn him, and bruise his head: how deep are thy Counsels, O Lord, past finding out.

{Page 5} II.

All labouring and striving by forms, customes, and traditions, come short of that worship in Spirit and in Truth. The wayes the two men walk in, viz. the Spirituall and the carnall, the difference betwixt them, and how you may know them by their fruits.

All men and women that make a profession, and go under the name of Christians, and say you love Jesus Christ, mind him whom you profess, that you may be taught by him in all your ways and worships, and do not suffer your selves to be decieved any longer by fair speeches, and flattering high notions, by which you have been blinded for many years, and led on to worship God in outside forms and customs, after the traditions and commandments of men, which by imaginary imitations and consultations they have set up for their own ends, and have made laws to bind people to observe them, contrary to that light shining into the conscience (the throne of Christ) and the practice of Christ and his Apostles, and so have made the *word of God* of none effect by their traditions, but neither they nor you have known the true God, who is worshipped in Spirit: for whosoever sinneth hath not seen him, nor known him; He that saith I know him, and keepeth not his commandments, is a liar, nor have you fellowship with him, nor did ever you receive an answer of acceptance from him, though you have been worshippers in your formall customs all your time, and have many times afflicted your selves from morning till evening, yet no answer.

Eph. 4.14.

Psal. 94.20. Mark 7.13. 1 John 2.4. 1 John 2.3. 1 John 1.3.6.

And herein how much you have resembled those four hundred worshippers in *Elias* time, if ever your eyes be open, you will see. But the living God is not as the dumb Idols to those {Page 6} who know him: for whom he accepts he answers, and hath done in all ages, and they are into union with him, and know him, and how he will be worshipped, not by hearsay, but from him alone, and their worship is not a imitation by the letter, but they are taught of him, every one in his measure, and they walk and worship him by his word, and the word is nigh them, in their hearts, in their mouths, by which they are guided, and they know his voice; but these are sheep such as are born again of the Spirit, not after the will of man, but after the will of God.

1 Kings 18.26.29.

But there is a generation whose sacrifice God doth not accept, whose prayers are abomination and whose plowing is sin, who pollute all they meddle with, who are hated of the Lord, whom Christ prays not for; for they,

Psal. 65.4,5. Jonah 2.2. Ps. 66.18,19. Isa. 54.13. Rom10.8. John 10.14. Gen. 4.5. Prov. 15.8. Pro. 21.4. Hag. 2.13,14. Pro. 3.33. Joh. 3.3,5,6. ICor. 15.48,49.

their sacrifice, and all they do are accursed from God; and these are in the first birth, children of wrath and enemies to God. Now all people try your
Gen. 5.17. selves, whether you be in the first birth or you be born again: there is a first Adam and there is a second Adam; and they who are in the first bear his image; and they who are in the second bear his image; and as is the earthly, such are they that are earthly; and as is the heavenly, such are they that are heavenly. And these are contrary one to the other: the one being from above, the other being from below; the one the seed of God, the other the
Gen. 3.15. seed of the serpent, and an enmity is put between them by God, and there can be no uniting them in one, for what concord has Christ with Belial, or the believer and the unbeliever?

The first man is of the earth earthly: minds earthly things, lives in the earth, delights in the earth, lusts after the earth, covets, contends and sues for it; for his treasure is in the earth and his heart is with it; for it is his portion,and his thoughts, words, and wisdom are all employed about it, plotting and forecasting how to compasse it and fetch it out of the hands of others, to heap up; but is never satisfied, but is a servant to it; it is his life, his joy; and
Exod. 5.2. if it be taken from him his comfort is gone: it is his God, and he worships it, and would have all to worship him because of the abundance of it that he has got together: for he knows no other God nor greater {Page 7} happinesse than what he sees with carnal eyes, & this all his actions witness; and this is he that is exalted above all that is called God and opposes God in all his
2Thess. 2.4. Gen. 2.17. Gen. 3,4,5. commands: When God saith, *Thou shalt not eat of the tree of knowledge, for if thou do thou shalt die*, he saith, You may eat of it and not die, but live
Matth. 4.10. better, be as God himself. When God saith, *Thou shalt not bow down nor worship any creature in heaven or earth, for I am jealous of mine honor and will not have it given to any creature, but will visit that sin to the third and*
Exod. 20.5. *fourth generation*," he saith, Thou shalt bow down and worship me, and thou shalt gain by it and be received into the kingdoms of the earth and the glory
Luke 4.5,6,7,8. of them (for there I am Prince); and I will bestow great things upon thee; but if thou wilt not I make a Decree, sign it with my own Ring, and set all my servants to act it, that all thy seed shall be cut off out of my Dominions
Hester 3. in one day. And thus to oppose God, and seek to destroy his seed where it appears, hath been his way from the beginning, and is his way at this day, and here are all you haters, enviers and persecutors, and you are doing his work, and you are acted by him who was a murderer from the beginning.

The second man is the Lord from Heaven, and he that bears his Image
1Cor. 15.47. Col. 1.15 minds heavenly things, and delights in heavenly things; for his is spirituall,

and judgeth not according to outward appearance; for the evill eye that offends is pluckt out - that eye which leads into visible things; and there is an eye turned inward, which pierceth into the hidden treasure which is eternall, which the naturall eye sees not; and having once got a sight of the true riches, he casts away all his Idols and Idol worships, and what ever is perishing, and treads upon all that may hinder his enjoyment thereof, though they have been never so dear to him, now it is become base dross and dung, that he may obtain the invisible riches: and then the first born whose heart is in the earth, calls him a fool and a mad man, and thinks it strange that he will not serve the world nor the times for money, nor have mens persons in admiration because of advantage, nor observe the Heathenish customes for fear of men, but is made to declare against them in open streets and markets, and then that nature which lives in these things, takes up stones {Page 7} to cast at him, & cries against him in tumults, Away with him, it is not fit he should live, for he breaks all customes and traditions, which we and our Fathers have lived in so many yeares, and turns the world up-side down, but being blind, cannot see that the Lord is in him, who counts all the customs of the Heathen vain, and overturns Kingdoms and Nations at his will, and thereby makes way for him to reign whose right it is.

Psal. 25.14.

Phil. 3.8.

Judg. 16. Acts 4.16.

Acts. 16.20,21.

The first man worships a *God* at a distance, but knows him not, nor where he is, but by relation from others, either by word or writing; and as he receives his knowledge of him from men, so his worship towards him is taught by the precepts of men; and if men, on whom he depends, commands him to go to Steeple-house, he goes; if they command him to pray, he prayes; if they command him to sing, he sings; if they bid him hear, kneel, sit, stand, fast, or feast, he doth it; and here he hath fellowship with men, and doth as his neighbors do, or with those he calls brethren, if he be got into a more strict form; but as for any command from God binding to these, or any communion with God, or answer of acceptance from him, upon every performance, he looks for no such thing now in these dayes. as though God was not now the same to his people that he hath been in all Ages. And thus in vain doth he worship, receiving for Doctrines the commandments of men, and so uphold and plead for a customary worship in a form of tradition, which he is resolved to practice as long as he lives; but as for any other fellowship with God, or knowledge from him, or overcoming the body of sin, or growing up toward perfection, he looks for none while he is here; but he hath set up his Stand as far as he intends to go, and if any go any further, or witness any more then he knows, he accounts it blasphemy, and cries out against it, as a thing

1John 2.4. 1 John 3.6. Isa. 29.13.

Matth. 15.6.

Heb. 6.1.

not to be suffered, and with carnall weapons would force all to his light; but who have eyes open see him to be blind.

The second man worships a God at hand, where he dwells in his Holy Temple, and he knowes him by his own word from his dwelling-place, and not by relation of others, and thus the holy men of God alwayes knew him; for *Abraham* did not know him by what he had spoke to *Noah*, nor the Prophets by what {Page 9} he spoke to *Abraham*, nor the Apostles by what he spoke to the Prophets, nor the Saints by what he spoke to the Apostles; but he that believeth hath the witness within himself, and thereby sets to his seal that God is true; and therefore Christ exhorts to have salt in your selves, and the Apostle exhorts the Saints to wait for the appearance of Christ in themselves, and to wait for the dayStar arising in their heart; and they knew themselves to be the Sons of God by the Spirit that he had given them, and so doth he that is born of the Spirit; and by the same Spirit that witnesseth God dwelling in him he is taught how, & where, and after what manner he will be worshipped; and he knowes what he worships, and he worships in spirit, and he prays in the spirit and sings in the spirit and with understanding also, and not in form and custom; and he has an Ear open to hear what the spirit saith, by which he is taught when and how to pray, to sing, to fast or feast, and he Feasteth of fat things whereby the soul is nourished and feeds not the lust; he Feasts the inward man and not the outward; for all is spiritual; and so grows in the Spirit into neer Communion with God, and getting victory over sin the World and the Devil, and as he comes into puritie he is changed into the Image of the Lord, from glory to glory, and all by the Spirit.

John 4.24. 1Cor. 6.16. 1Cor. 6.19. Gen. 12 . 1,2. Hosea 1.1. 1Joh. 5.10.

2Pet, 1.19. Gal. 4.6,7. Joh. 16.13. Joh. 14.26. Joh. 4.22. 1 Cor. 14.5. Revel. 2.7. 11.17.29.

Rom. 8.29. 2 Cor. 3.18.

The first man is naturall and carnal and knowes not the things of God, but what he knows naturally as bruite beasts, and therein he doth corrupt himself, and doth use all his knowledge for corrupt ends; he boasts of learning and tongues which are naturall, and these he useth to defraud, oppresse, and overreach the simple, to revenge, sue, covet and heap together things that are for corruption, and with the same naturall knowledge and tongues he steps into the Throne of Christ and judges of the pure invisible things of God, comparing spiritual things with carnal, and thinkes none knows more than he, but knowes nothing as he ought to know; yet with this knowledge, and that power he hath got in the earth, he sits as judge and condemns the innocent, and lets the guilty go free, for being spiritually blind he calls evil good and good evil, and his seat is in the powers of the earth, and there he sits as lord from the beginning bearing rule by his means and here he excerciseth {Page 10} his authoritie and is Heathen, and is Prince in the

1Cor. 2.14.

Jude 10.

Mat. 20.25.26. Luke 22.53. 1Cor. 2.6.8. Jam. 1.18. 1Pet. 1.23. Col. 1.15. Rom. 8.29. 2Pet. 3.18. 2Cor. 3.18. Eph. 4.13,14.

Air, and hath the powers of darkness committed to him; but blessed be the Father who hath hid the glorious things of the kingdome from him and hath appointed that this Princely wisdom of his shall come to naught.

The second man is spiritually begotten by the spirit of the immortal seed, is the expresse Image of the Father; he knows the Father and is known of him, not by relation of the Creature but by the indwelling of God in him, and he in him, according to that measure of light revealed in him, and he stands in the will of God, improving that he has freely received of God, whereby he growes in the knowledge of the Father and the Son, from grace to grace, from faith to faith, till he come to the unitie of the faith and knowledge of the Son-ship, unto a perfect man, unto the measure of the stature of the fullness of Christ: and standing faithful in the least measure, and waiting therein, the light of Christ under the Crosse, and not looking out, he is kept in peace from the craftie and sleighty doctrines of men whereby they go about to deceive. And as the light growes, there is a discerning of things that differ, to chuse the good and refuse the evil, and as the Son ariseth, the judgment is brought forth, for all judgment is committed to the Son, and so the Saints come to Judge the World; yea Angels, and are made able to try the spirits whether they be of God or no. And that old Serpent is judged by whom formerly they have been deceived, and so that which is born of God overcomes the World, sin and the devil, and is kept out of all uncleanness, in which the carnall minde corrupts himself; and thus Judgment is brought forth unto victory, and the unjust and unclean is judged and condemned and kept under within and without.

John 5.22,27,30. 1Cor. 6.23

1 Joh. 5. 4,5.

The first man is proud and lofty, exalted above his brethren, a self-lover, lives to the flesh, and follows the lusts of the flesh in all things, and brings forth fruit to the flesh in all things, as lying, swearing, whoring, and all manner of evil, and for a cover makes a profession of godliness, but performs nothing but for self ends and to be seen of men; but as to uprightness, holiness and puritie he is an enemie, a hater, a persecutor, {Page 11} a scorner, a railer, unreasonably covetous, would have all the Earth and Heaven too, would live in pleasure all his life and yet die the death of the righteous, would be an oppressor here and hereafter; and upon him lies all the righteous blood that has been shed from the first till this day.

Gen. 21.9. Gen 5.19,20,21,

Numb. 23.10.

The second man is humble and lowly, meek and full of love to all, honors all men according to God, without respect of persons, would have all to come to life, stands in the wisdom of God which is pure and peaceable, is willing to be a fool to the world and serpent's wisdom, content to suffer wrongs, buf-

Jam. 2.1,9.

fettings, persecutions, slanders, reviling, mocking, without seeking revenge, but bears all the venome the serpent can cast upon him with patience and thereby overcomes him and bruises his head, and is made perfect through suffering, and counts it joy, and rejoiceth in the Cross and loss of all things that are visible, but lookes at that which is Eternall, for he knowes that he cannot have both; for to be a friend to the World is the enemy of God.

Gal. 5.22. 2Cor. 4.17,18. Jam. 4.4

Now all dear people judge your selves, if you will but deal faithfully with your selves there is that within you that will tel you whence you are and from whether of these roots all your actions proceed: for if the root be holy, the branches and fruit will be holy also, and by the fruits you bring forth, you may know the tree, whether you be of the first birth or you be born again, and unless you be born again you cannot enter into the Kingdom of Heaven, you have long time taken things upon trust from men and have been led blind and brought forth fruits unto death, and have been servants to sin & the devil, let the time past be sufficient to have wrought the will of the flesh and now approve your selves the children of God in your actions, for by your fruits you shall be judged. God is holy, and his children bear his image. Oh! redeem your time; prize your souls, and mind that which is Eternall.

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III.

How the subtiltie of the Serpent workes in the children of disobedience; and how he rages where he sees the image of the Prince of Peace appear, to smother and strangle the holy Child Jesus.

O Thou subtle serpent, why dost thou so rage at the voice of the Lord, when he speaks in his own, whom he has redeemed, and why art thou so mad against his Image where it is renewed and doth appear in whom he hath begotten to himself: Thou hast long uttered thy voice in open streets by blasphemous swearing, cursing, lying, slandering, railing, false accusing, scorning, and all manner of evil speaking, and hast brought forth thy image in thy Children, in persecuting, killing, stoning, mocking, imprisoning, covetousness, drunkenness, whoredoms, thefts, and all manner of evil works and deeds of darkness; thou hast long reigned as King on earth and in earthly hearts and carnall minds, and there hast showed forth thy enmitie against God, and in such thou art exalted above all that is called God, and hast got thy will upon them and hast brought them to fall downe and worship thee; for that thy pride lookes much after: and as thou hast divers colours, so thou lookest for divers kinds of worship; and where thou appearest in greatest glory, there thou lookest for greatest worship; and those who will obey thee herein, to them thou givest large promises of great things in the world, and they shall be advanced in thy partiall kingdome; but there is a seed thou couldest never bring to fall down before thee, though thou hast often attempted it and divers wayes, sometimes by great threatenings, even to destroy the whole seed at one blow, as in *Haman* to *Mordecai* and all the seed of the Jewes, because he would not worship thee; and sometimes by great promises and large dissembling proffers, as unto Christ the Son of God, showing him all the riches of the world, and the glory thereof, saying, {Page 13} all this will I give thee if thou wilt fall down and worship me, but this seed is that which is appointed to bruise thy head and lay all thy pride in the dust, and the voyce of this seed is terrible to thee where it speaks; for it never speaks good concerning thee but evil, and this seed is Christ who is risen in his Saints, to discover and destroy thy Kingdom by the sword of his mouth and by the brightness of his coming, for he speakes death to thee where he speakes, and declares the Kingdom to be death and darknesse, and thy works to be dead works, and that all thy ways lead to the chambers of

Coll. 3.10,11.

Rom. 8.7. 2Thess. 2.4. Esther 3. 5,6. Esther 5.9,13. Esther 6.13.

Esther 3.6.

Mat. 6.8,9.

Gen. 3.15. 1King 22.8. 2Thes. 2.8. Rom. 8.6. Mat. 7.13.

death, and that hell, death and destruction are the portion of all whom thou deceivest and leadest on in the broad way, but wherever the seed of God appears, it holds forth life, and leads into a way of life, works, and words of life and power, for it is the light of life and leads to life eternal. And as this light arises it discovers thee, not only within, but also sees thee, where thou art in the world, and is brought to lay thee open to others, and all thy deceivable workings, and to judge and condemn thee; and this is the Son, where he is, he is the light of the world and judge of the world; for the Father has committed all judgment unto the Son, and he judgeth thee in and by his Saints. And now thou seest plainly that if he do but speak, and the creature hear and believe, then he will discover all thy subtletie, and redeem from under thy power, by which thou hast deceived the nations and ruled over them for many generations.

1Cor. 2.15. 1Cor. 6.2,3.

And therefore now thy designe is to stop his mouth, that he may not speak under pain of imprisoning or killing the body in whom he speakes, and if that will not prevail, then thou perswadeth people not to believe that it is he who speakes in his own, calling it Blasphemy for any to confess him, to speake in them, or dwell in them now.

Prov. 26:25-26.

Rev. 12:13,15.

O thou cursed, crooked, winding Serpent! More subtile than all the beasts of the field: this was thy way among the professing wise knowing Jewes, when this seed first appeared in flesh, to make them believe that it was not he who was the Christ, the savior of the world, he was too poor, too plain, and of too mean a stock to be King of *Israel*: ye know this man from whence he is, a Carpenter's Son, and his kindred are {Page 14} with us, and none believe on this man, but sinners, women, and Children, and a poor people that know not the Law, and they are accursed, but when Christ comes, then the rulers will own him and believe in him: thus by perswading them to look for great things at a distance, a Christ to come, who would appeare more glorious to their carnal eyes, thou prevailed in them to crucifie the Son of God and Redeemer of the World. But now that the History of Christ being come, and hath suffered, and is risen again, is generally believed; now thy designe is to perswade people that it is a thing past long since, and sets them on to cry out against the Jews for killing of him, and *Judas* for betraying him, and thus sets one of thy children to cry out against another, making these believe that they are in a better condition than their fathers, when they are all found in one and the same work, killing some, imprisoning others, mocking, stoning, beating and shamefully entreating others and to keep them on in this work, perswades them that it is not Christ they persecute now, for Christ is in

Joh. 9.21. Joh. 6.24.

Mat. 21.15. Joh. 7.18,19.

Mat. 21.35,36.

heaven and sits at the right hand of God; and how can he be in his people now? he doth not appear in any now, or speak in any now, neither is there any Revelations. It was so in the Apostles time, and the Saints of old witnessed such things; but it is blasphemy for any now to confesse him, in these dayes: and thus thou beguilest carnal man, led by carnal reason, to look for a carnal Christ like themselves, who can but be in one place, or person; as though God had now found some new way to speak to his people, and not by his Son, and all this is to put out the light lest thou shouldest be discovered: for thou rulest in darknesse, and by darknesse keepest thy possession amongst those whom thou hast blinded, but where Christ is revealed and known, he is known to be spiritual, and not carnal, not limited to one place, but filleth heaven and earth, is all, and in all his, but not seen by the carnal man, though he be the light of the world, for the god of this world hath blinded the eyes of the world, that they cannot see him, for he is a mystery to them and hid from all their carnal wisdom, neither can they hear his voyce, for they are not of his sheep but are as the deaf Adder; but to them {Page 15} onely in whom he dwels he is known, they hear his voyce and are taught by him alone, and will own no other voyce nor teacher, and they know him to be the same Christ yesterday, today and forever; the same who when he was to ascend, said to his, if I go away, I will come again, that where I am, there may ye be also; the same who said I will come and make mine abode with you; the same who was in the Saints the hope of glory, & those who have him not in them are reprobates.

Gal. 1.16. Mat. 11.27. 1Cor. 2.14. Heb. 1.2.

Col. 2.10,11. 2 Cor. 4.4. Pf. 58.4,5. Eze. 4.20,21.

Joh. 10.4,5. Joh 14.3. Col. 1.27 2Cor. 13.3. John 14.6.

The same Christ who spoke in *Paul* and the rest, and they knew his voyce wherever they heard it, and did obey it, though they suffered for it, for he was their light, their life, and their way to the Father; and by believing and following him, they were led out of all the wayes of death and darkness, up to God into puritie and holiness, and thus were brought to witnesse their redemption by him, and he is the same now to those who know him, in all things, according to the measure received: he reveals himself now to be the eternal Son of God in them, in whom he reveals the Father also, and that the Son and the Father are one in him, he speakes in them and by them, and they know his voyce from all other voyces in themselves and others; they know his hand is not shortned, nor his love lesse than it hath been to his people; and that his delight is with the sons of men as much as ever; but it is onely in them who love and obey him, and not their lusts, and such can witnesse their fellowship with the Father and the Son, and they know that this is a mystery to all the worlds wisdom, and that the Serpent's

Mat. 11.27. Gal. 1.16. John 10.30. Joh. 10.4,5. Pro. 8.31. John 1.3. John 10.20. John 17.21.

brood can no more own his voyce now, where he speakes, than formerly he could do, when he spoke in the flesh; and that he is but one in all, from the beginning to this day, and changes not: and that the serpent is but one in all his, though of divers colours and forms, and therefore at Wars, disputes and janglings among themselves, and at envy one with another; onely they
Luke 23.12. Revel. 9.13. are one in this, that they all joyn to persecute the pure seed, in any where it appears; But where the pure seed appears, they are all of one colour, arrayed in pure linnen, white and clean, which is the righteousness of Saints, and are of one heart and one mind, and these follow the Lamb whithersoever he
Rev. 19.8. Revel 7.14. goeth, never to persecute {Page 16} any, but to suffer all the venome, rage and malice of the serpent's brood, and are led throrow great tribulation, and have washed their robes and made them white in the blood of the Lamb, and thereby they are brought to bruise thy head and raign above thee, and tread upon thee, and thus the promise of God is fulfilled in his people, and this is witnessed in them, and they know that they are redeemed and set free from sin and death, even by the power and virtue of this seed being raised up in them, to rule in them, and is their guide, their judge and lawgiver, their light
Rom. 6.20,21. by which they see thy severall deceits, whereby thou deceivest the nations and keepest them in sin and filthiness, persuading some that Christ is come and hath redeemed them among the rest, though they know it not, but still lives in their sins; yet if they have but a profession and go under the name of believers, and come before the Lord as his people in outward performances, though they have no witnesse within themselves yet all their sins are satisfied for past, present and to come.

And lest they should doubt of it, thou settest them to the letter, to steal that which Christ in Spirit witnessed in the saints, in whom he dwelt, but
1 John 3.10. never yet in them; and thus by applying the promises of the righteous unto the wicked, encourageth them to live in sin without fear; and this Doctrine thou broachest amongst thy Ranting crew, and so proclaims liberty to the lusts of the flesh, a Doctrine well pleasing to the first birth, and therefore so easily received, and cried up by many in these dayes. But if the judgment of God for sin seise upon the spirits of any, and they find that there can be no peace with God while sin stands, then thou hast another way to deceive them, perswading them that though it be sin and only sin that breaks their
Heb. 3.7. peace with God, yet what power have they against it of themselves? they must look for a day (which will always be to come) when they shall have power given in an easie way to overcome sin, and never take up the cross nor deny their own lusts nor have their own wills crucified. And thus by tempting

them to look out at redemption, past or to come, keeps them from minding their present condition, and tender of Christ within them, who by his light {Page 17} would lead them out of sin and filthinesse to witness redemption within themselves.

Another sort thou perswadest, that none ever was, or ever shall be set free from sin, while they are here, and that it is a vain thing ever to look for it; and that they are but Pharisees who seek to be cleaner than their neighbors, Joh. 3.6,7,8. and that God is merciful, and Christ came to save sinners: and thus Christ serves for no other end to them, but to talk on, and he who came to set the saints free from sin, and to discover sin, is by thine made a cloak for sin, and an encouragement in sin: and further to deceive them, thou gatherest up all the failings of the Saints, which are written as warnings for all that come after never to do the like, and these thou turnest to encourage thine in their sin; for this is thy cursed language: Did not *David* sin? Did not *Peter* sin? Did not *Noah* sin? And am I better than they? And thus thou, John 8.44. who by sin at first didst stamp thy Image on the creature, and so work a separation betwixt God and man, so by sin thou upholdest thy Image and the separation; for sin is begotten by thee, and thou art the father of it, and it bears thy image, and the glory of thy kingdom stands in sin and filthinesse, Dan. 12.1. Dan 2.34. and thou and thy children delight in it.

But woe unto thee and thy Kingdom, for the day of thy torment is upon thee: for now *Michael* our prince, who stands up for the children and people of God, is arisen against thee, who will break thee and thy Image in pieces, and thou shalt be cast out of heaven, and thy angels into the earth, and thou shalt be chained in the bottomless pit and shalt deceive the nations no more; for thou art discovered, and the beast and the false Prophet by whom thou hast maintained Wars against the saints, and you shall all be cast into the lake that burneth, there to be tormented forever. Rev. 20.10.

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IV.

A caution to all who shall be found persecutors, persecuting the righteous, not suffering that Spirit to speak which boldly and impartially speaks without slavishnesse, being carried up above, fears not him who can kill the Body and can do no more; but fears God.

Take heed ye men of the earth, how you contend against the Lord, and how you speak evil of things you know not: why do ye imagine a vain thing against the Lord, and against his anointed? By your rage you show yourselves to be heathen: He that sits in heaven shall laugh, the Lord shall have you in derision, he will set up his king upon his holy hill of *Sion* without your leave. Did ever any strive against God and prosper? He will break you with a rod of Iron and dash you in pieces like a potter's vessel; be wise, take heed, fear and tremble before the Lord, lest his wrath kindle against you and you be consumed in his anger; Woe to him that striveth with his maker; let the potsheards strive with the potsheards of the earth, shall the clay question the work of the Potter? You forget yourselves while you are contending against the mind of God, you are exalted and have forgotten that you are but dust, and must to dust again; you were not made to oppose the Lord in his works, but to humble yourselves before him. And know this all yee proud ones of the earth, that God is now exalting his own Son to be King alone upon the Throne of *David*, and of the increase of his government and peace there shall be no end; for he shall order his Kingdom himself in judgment and justice forever; but woe unto {Page 19} the proud at that day, for the day comes that shall burn as an Oven, and all the proud and all that do wickedly, shall be as stubble; and the day that comes shall burn them up, and leave them neither root nor branch; yea, who may abide the day of his coming, and who shall stand when he appears? For he is like a Refiner's fire and Fuller's sope, and shall sit as a Refiner and purifier of silver, and shall purify the sons of *Levi*; all you must pass through the fire, and all your dross and tin must be consumed: your high looks and great swelling words will be found drosse, and is for the fire.

Psal. 2.1,2. Psal. 2.4,5. Psal. 37.13. Job 9.4,12.

Isai. 41.9. Isai 29.10.

Isai 2.10,11,12,13,17,18,19,20,21. Isai. 9.6,7.

Mal. 3.2,3.

You that go about to limit the Holy One of *Israel*, what he shall do and how he must make himselfe known to his creatures, and by whom, God will never come your way, for your ways are not his wayes, nor your thoughts his thoughts, for the one are contrary to the other. Oh, vain man shall he

Job 21.22.

that contendeth with the Almighty instruct him, he that reproves God let him answer it. What art thou that questions the work of the Lord, or his way? Thou art of that brood that came to ask Christ by what authority he did those things his Father had sent him to do; and because thou must not enter into the secrets of God by thy Serpent's wisdom, thou wilt forbid and persecute them in whom it is revealed, as they did. Now wouldst thou but look back and search the Scriptures,, thou shouldst find thy generation all along from *Cain* to thyself, for all particulars are of that Serpent's brood. Job 40.2.

It may be that thou wilt own all that generation to be of *Cain*, till it come to thy self, and then thou wilt deny that thou art any of that brood, and yet art found acting in the very same things; and herein thou differest not at all from the rest: for they would all deny it, even from the first. For when God asked *Cain* where his brother was? said he knew not: *Am I my brother's keeper*? whenas he had slain him. And the Scribes, Pharisees and chief Priests garnished the sepulchers of the Prophets whom their fathers slew, and said, Had we lived in their dayes, we would not have killed them; and at that very time were they consulting to kill the Son of God, to whom all the Prophets bare witnesse. But as the devil was a murtherer from the beginning, so he was a lier from the beginning. But though thou wilt not {Page 20} own thyself to be of the Devil, yet thy actions declare to thy face before Men and Angels, that thou art not of God: Did ever any that was of God forbid any to speak in the name of the Lord Jesus, whom he sent to declare his will? Did they ever imprison any for it? Did they ever beat, stone, mock, revile or hate any? Did they ever raise lies, slanders, or false reports of any? Or seek false witnesses against them? Did they ever oppresse the stranger because he was a stranger, and send them to prison when they found them because they knew them not, though they never did them harm? And then, to make way for their further oppression, to have their Agents abroad, to seek out any who will witnesse any thing against them, and so lay snares and traps for the simple and harmless man. There was of thy generation in *Isaiahs* time, and God plagued them for it, as saith the prophet: *The terrible ones are brought to naught, and the scorners are consumed; and all that watch for iniquity are cut off, that make a man an offender for a word and lay a snare for him that reproves in the gate*. Now all you that will be found in this practice, take heed, repent betime, the righteous God will judge righteously, he is no respecter of persons, and he knows all your secret plots, and who they are against; you may hide things from men, but woe unto them that dig deep to hide their counsel from the Lord, and their works Gen. 4.6. Mat. 2.19,30,31. Isa. 3.15. Isa. 29.20,21. Hos. 5.1.

are in the dark, and they say, *Who seeth us? and who knoweth*? Surely your turning things upside down shall be esteemed as the Potters clay, and God will overturn, overturn you, and bring all your plotting wisdom to naught. Oh consider what is become of the persecutors of old? Did not God find them out and plague them for it? and dost thou think to escape his hand? Thy thoughts are vain and will deceive thee, the Lord will set a mark upon thee, thou that art a persecutor of the messengers of the Lord, *Go to, says the Lord, write it in a book, that it may be for time to come, forever and ever, that this is a rebellious people, lying children, that will not heare the law of the Lord, which say to the Seers, See not, and to the Prophets, prophesie not to us right things, speak unto us smooth things, prophesy deceit.* Now see if it be not so in these dayes; he that studies out eloquent words to please the ears of men, and can {Page 21} talk against sin in words, but when they have done, joyn with the wicked in his wicked wayes, as pride, covetousness, oppression, drunkenness, rioting, and suchlike, & so become men pleasers, these are prophets most fit for them that love their sins, and would not have their minds crossed. *Micah* saith, in his days, that a lier, and one that will prophesie of wine and strong drink, is a prophet most fit for this people; and these prophets shall never suffer persecution nor ever turn any from their sins. But if any come with a true message from the Lord and declare his judgments to come against all sin and filthiness, and witness against all the ways of the wicked both in word and practice, then away with such a fellow from the earth, it is not fit he should live, for he judgeth all but himselfe; send him to prison, or into his own Country out of our coasts, what hath he to do here, or who sent him, or what is his authoritie? I love him not, for he never speaks good of us, but evil. O friend, didst thou but know whom thou strivest against thou wouldst tremble before him; it is hard for thee to kick against the pricks, thou art not against man but God.

1Pet. 1.17. Psa. 37.12, 13, 14, 15. Isa. 29.13, 14.

Isa. 30.8,9,10,11.

Mica. 2.11.

Acts 22.21.

King. 22.8.

2Pet. 1.21

And this know, that no prophecie of old came by the will of man, but against the wills of all men in the world, both he that was sent and they to whom he was sent, but who hath resisted his will? for there is a necessity laid upon such as are sent by him; and woe to them if they go not. And they who are thus sent are no Hirelings, neither do they come with *What will you give me*? but they must witnesse forth freely what Christ has revealed in them though they suffer for it; but this call is not known to *Babylons* merchants, who buy, sell, and trade for money, neither is it known to the world, for if it were, they would not hate and persecute it: but they that are sent by God have been hated in all ages, and it is the same now, else how

1Cor. 9.16,17.

Revel. 18.11.

1Cor. 2.8.

should the Scriptures be fulfilled, but O man take heed of what thou doest; thy power is limmited though thou know it not, thou canst but kill the body, and the soul shall live, thou canst but imprison the body, and the spirit is Mat. 10.28. at liberty out of thy reach, and therefore Christ bids his not to fear such, who can go no further, and it is so, for they who are kept close in obedience to Christ are kept out of the fear of man, for, saith the {Page 22} Lord, I, Isa. 51.12,13. even I am he that comforted you; who art thou that thou shouldst be afraid of a man that shall die, and the Son of man that shall be as grasse, and forgetteth the Lord thy maker that hath stretched forth the heavens and laid the foundations of the earth, and hath feared every day because of the fury of the oppressor, as if he were ready to destroy, and where is the fury of the oppressor; but, saith the Lord, I have put my words into thy mouth and have Isa. 51.16. covered thee with the shadow of my hand, behold, I have taken out of thy hand the Cup of my fury, and thou shalt no more drink it again, but I will put it into the hand of them that afflict thee, which say to thy soul, bow down that we may go over thee; and thou hast laid thy body as the ground and as the street to them that go over, therefore take heed, you that tread Isa. 14.19. the poor and helplesse under your feet, repent, repent, your day is coming on apace wherein the Lord will avenge the poor on him that is too strong for him, and how canst thou stand at the day, when thou shalt become weak as another man, and no false pretenses will be accepted, thou must be judged according to thy works, good or evil, Oh that you had hearts to humble your selves before the Lord, that ye might find mercy at that day, for why will you perish through your own will?

V.

A call to the world, to repentance, and the cursed condition that men lie in, professing much but practicing just nothing but pride, wantoness, covetousness, and yet cover themselves with large professions, and call themselves Saints, wo, wo to all them who profess the truth, and live in unrighteousness and that turne the grace of God into {Page 23} wantoness.

All people, repent and turn to the Lord from the evill of your doing, for the Lord is at hand who will judge the world and give everyone according to their doings whether they be good or evill, yea, he is coming with ten thousands of his Angels, to be avenged on the heathen and them that know not God. Now all that live in sin and filthinesse, it plainly appears you know not God; for if you did, you durst not heap iniquity, and live in your lusts, heaping up wrath against the day of wrath, wherein the Lord will appear as a consuming fire against all ungodlinesse of wicked men.

Esay.(Isaiah) 3.10,11, Esay. 16.21. 2 Thess. 1.7,8,9. IJohn 3.6.

God is against you, you dissembling professors, who adorn the outside to be seen of men but the inside is full of deceit serving God in outside forms and notions, but your hearts are not upright with him; you are in the earth and earthly mindednesse, in your covetousnesse, which is Idolatry, and God abhors the outside worship when the heart is not upright with him: and Christ calls such, whited walls, painted Sepulchers, Hypocrites, Serpents, a Generation of Vipers, Children of the Devil; and the woe is to such: how can you escape the damnation of Hell?

Mat. 25.25,26,27,28.

Mat. 23.33.

God is against you, you proud and lustful wanton ones, who make it your greatest care to deck your selves in your proud attire, inventing new wayes and fashions to make yourselves glorious in the sight of men, that they may bow down and worship you, and set you above the Commands of God; but know that you are but dust, and God will lay such honor in the dust, for he is risen to whom all worship is due, and now woe to all the idols of the world, your lofty looks shall be humbled and your haughtinesse bowed down; for now the Lord will exalt the humble and meek ones, that you have trodden upon, he will seek that which is lost, but will destroy the fat and feed the strong with judgment. Repent, you lofty ones, and turn to the Lord, and humble yourselves before him {Page 24} that you may be hid in the day of his fierce wrath, lest he take you away and there be none to deliver.

Esay. 28.1-4.

Esay. 2.10,11, 17. Esay. 16 to the end.

Ezek. 34.16. Luke 6.24.

God is against you, you Drunkards, who make it your trade to pour in strong drink, abusing the Creature to satisfy your lusts, which God has given

to be used moderately, and not in riotousnesse, you should be reasonable Creatures, but your Horse may teach you, who will not drink when he hath enough; and herein you shew your selves]worse than brutes, and they shall rise up in Judgment against you and condemn you. Woe to you that are mighty to drink wine, and men of strength to mingle strong drink. Woe to you that rise up early that you may follow strong drink, and continue untill night, till wine inflame them: The woe is upon you that put the Cup to his Neighbor's mouth to make him drink that his nakednesse may appear and shameful spewing cover him, and this is your glory, which is your shame, and you tell your companions; you shew yourselves to be the children of *Ham*, the father of *Canaan*, who was accursed for such practice, and the curse is upon you, while you live in this, therefore repent and live no longer in your filthinesse, your healths is abomination to the Lord, and you are ignorant of his saving health; the wants of the poor cryes in the ears of God, against your wastfull practice, and you must account for your stewardship.

Isa 28.1,3. Joel 1.5 Esay. 5.22.

Esay. 5.11. Hab. 2.15,16.

Gen. 9.22,23.

God is against you, you swearers, who make it your practice to take the name of God in vain, and live in open breach of his Commands; You who are not ashamed to profane the holy name of God in open streets and houses where you come, the curse is upon the land for your sakes; and because of Oaths the land mourns, and God will not hold you guiltlesse: Repent, repent, the curse is towards you, you profane ones who regards not the Commands of Christ, who saith, *Swear not at all, but let your yea be yea, and your nay nay; for whatsoever is more cometh of evill*. How is he your Redeemer, and how will you stand before him at the day of Judgment, whom you now so openly contemn in disobeying his Commands? O repent, the day is at hand when it will be too late.

Pro. 19.29. Prov. 3.34. Jer. 23.10. Zech. 5.3. Mat. 5.34,35. James 5.12. Psalm 9.17. Jeremy 5.7.

{Page 25} God is against you, you scorners, who take delight in scorning your brethren, you show your folly to all, and whose Children you are, you that sit in the seat of the scornfull, God doth scorn you, he who sits in Heaven laughs you to scorn, you are proud and puffed up and have scornful eyes, you that raise false reports against the simple, and tell them to make your selves and others laugh, that are scorners like you: The Lord will laugh at your calamity, and mock when your fear cometh, your laughter shall be turned into mourning, woe to them that now laugh, for they shall mourn. You forget your selves what you are, take heed, be not mockers, lest your bands be made strong, and when you cry there be none to deliver, take heed, repent betime: *How long will you scorners delight in scorning, and fools hate knowledge*? Cease your sports and pastimes, you wanton ones, making

Esay. 18. 14,15.16.

Luke 6.25.

Esay. 14.11,12. Esay. 28.22.

Prov. 1.22. Esay. 57.3,4,5.

yourselves merry in your sins, your idle profane talking and foolish jesting, your unclean filthy words are abomination to the Lord; and every idle word must be accounted for, your reveling and rioting, carding and dicing, and all your invented sports, sitting down to eat and drink and rising up to play, which is Idolatry, and the wrath of God is against such practice; for man was not made to fulfill his own lusts but to serve the living God who made all things for himself, and the wicked for the day of judgment, and they are reserved against the day of wrath and destruction, and though hand joyn in hand, the wicked shall not go unpunished; repent, take heed, search the Scriptures if ever the people of God used such practice or spent his time after that manner, but labored to redeem the time and had their flesh crucified with the affections and lusts, for they who live to the flesh cannot please God.

1Cor. 10.7. Esay. 22.11,13,14. Pro. 16.4,5. Job 21.30. Pro. 11.21.

God is against you, you covetous cruell Oppressors, who grind the faces of the poor and needy, taking your advantage of the necessities of the poor, falsifying the measures, and using deceitful weights, speaking that by your Commodities which is not true, and so deceiving the simple, and hereby getting great estates in the world, laying house to house and land to land till there be no place for the poor, and when they are {Page 26} become poor through your deceits, then you despise them and exalt your selves above them, and forgets that you are all made of one mould, and one blood, and must all appear before one judge, who is no respecter of persons, nor doth he despise the poor; and what shall your riches avail you at that day when you must account how you have gotten them and whom you have oppressed? Yea, *woe to him that coveteth an evill covetousnesse to his own house, that buildeth a house with Oppression, the stone in the wall and the beam in the timber shall cry out against him.*

Prov. 11.1.

Esay. 3.15.)Esay. 5.8,9.

Acts 17.26. Gal. 2.6.

Hab. 2.11,12.

The fathers commit cruelty and oppression in heaping together, and the children commit filthinesse in spending it upon their lusts; and thus the Children eat up the sins of their fathers, and fill up the measure of their fathers iniquity; and thus you make an open gap for the wrath of God to break in upon you. O repent and turn unto the Lord, that there may be one found to stand in the gap and make up the breach, lest the wrath of God break in upon you, and burn like fire, and there be none to quench it; for the day of the Lord is at hand, that you must all be weighed in the pure balance of the Sanctuary, and nothing will be weight, but what is pure and holy, truth from the heart, no deceit nor hypocrisie will be weight,)no Idolatrous, proud or covetous, no swearer, liar, drunkard, or whoremonger, will be weight, no

Mat. 23.32.

Dan. 5.25.

scorner, railer, or false accusers, no murtherer, nor envious persecuter, nor fornicator, nor unclean ones, nor any that lives to the flesh can be weight, but will be found wanting, and then woe unto you, for your kingdome must Rev. 22.13. be taken from you and given to them who will bring forth fruits that God may have glory. Now, all professors and people, consider your conditions, you have been long hearers and professors, but what have your fruits been? *Herein is my Father glorified, that you bring forth much fruit*; but now, you fruitlesse Trees, you must be cut down and cast into the fire, for all men's Mat. 3.10. works must be tried by fire; and then woe unto you who have taken pleasure 2Cor. 3.13. in sin; repent and return to the Lord betime, that you may find mercy, for your destruction is of your selves.

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VI.

The cursed condition of conceited ones, who are wise in their own eyes.

Wo unto you that are wise in your own eyes, and prudent in your own sight, you that think to understand the spirituall things of God by your carnall wisdom; and because God will not reveal his secrets to your serpentine wisdom, therefore you speak evil of it where it is revealed, though you know it not; your wisdom is of the earth, and feedeth upon dust, and dust is the serpent's meat: by your wisdom you can over-reach your brethren, oppresse the poor to get riches, to make your selves great in the earth, and thereby Lord it over your brethren; by it you can go to the Law and beggar your poor brethren for trifles, to fulfill your own wills, by it you can deceive the simple and harmlesse man, and make him your laughing-stock when you have done, by it you can contrive mischief on your bed, and when the morning is come you put it in practice against those whom you envy.

Isa. 5.21. John 14.17.

Jude 10.

And do you think that ever God will reveal himself to this wisdom; any other wayes than in wrath from heaven against all ungodlinesse and unrighteousnesse of this wisdom? nay, the secrets of the Lord are with them that fear him, but there is no fear of the Lord where this wisdom ruleth, but you are puft up in your vain mind, and think you know much, when as you know nothing yet as you ought to know? For (saith the Apostle,) *Who is a wise man amongst you and endued with knowledge, let him show out of a good conversation his works with meekness of wisdom.* Your works that proceed out, shew plainly what kind of wisdom is within, that wisdom that brings forth pride, scorning, lightnesse and wantonnesse, swearing, lying, covetousnesse, self-love, envy, hatred, deceit, backbiting, slandering and evil-speaking, lust and excess, strife and contention, persecution, or any other unclean and filthy {Page 28} practice, doing to others that which you would not have them do to you; that wisdom is of the Devil and not of God. Now this is the wisdom the world drives after, and so highly extols, and by which you think to attain to the pure and invisible things of God. And thus the wisdome of the Serpent, which riseth out of the earth, and feedeth on earth, would be climbing up to the hidden things of God, and so would be heirs of two Kingdoms. But saith the Apostle, *If you have bitter envyings and strife in your hearts, glory not, and lie not against the truth.*

Mica. 2.1,2,3.

Rom. 1.18. Jam. 3.13.

Job 14.4.

Jam. 3. 14,15,16.

This wisdom descends not from above, but is earthly, sensual and devilish. For where envy and strife is there is confusion and every evil work: but that

wisdom which is from above, is first pure, then peaceable, gentle and easie to be entreated, full of mercy and good fruits, without partiality, without hypocrisie. Now you who think you are the men for wisdom, try your wisdom Jam. 3.17. by these marks set down by the Apostle, whether it be given you from above, or it be of the Serpent, arising out of the earthly part within you. Is it such a wisdom as shews forth of a good conversation, the works of meeknesse? Is it pure? Is it peaceable? Is it gentle and easie to be entreated? Is it full of mercy and good fruits? Without partiality and without hypocrisie? If it bring forth these fruits, it is from above, and God will own it, and reveal his secrets to it, even the hidden things of God. But on the contrary, if it be that wisdom that brings forth bitter envyings and strife, and every evil work, vain-glorying, and lying against the truth, the Apostle saith plainly, It is not of God, but is earthly, sensual and devilish; and this wisdom must never Jam. 3.15. enter into the Kingdom, but is of the Serpent, cursed above all creatures, more subtile than all the beasts of the field, eating the forbidden fruit, the judging of good and evil by carnal knowledge, creeping into the earth, and earthly things, all for the belly, feeding on dust, and delighting in things that perish and fade away, painted on the outside, decking thee with pride, curiously invented (serpent-like) by this wisdom, and feeding thy lusts with curious devised dishes, *Dives*-like, devising and plotting to get riches right or wrong, so that you can but {Page 29} keep within the compasse of the Laws of the nation, never regarding to be guided by that pure Law of God within, written in the heart, which would lead you in all things to do as you would be done by. Heb. 10.16. Rom. 8.7.

But the wisdom of men is not subject to the law of God, neither can be, for it is death to it, and you deceive your selves, who do think to find out the mystery of the things of God by this wisdom, for God hath hid it from your eyes, and the world by wisdom knows not God, for God hath turned their 1Cor. 1.20,21. wisdom into foolishnesse: and, saith Christ, *I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent and revealed them to Babes*. God hath hid them in Christ, and none comes Mat. 11.25. Joh. 3.5,6. to Christ but Babes, such are of the new birth, not flesh and blood, but of water and the spirit; such onely enter into the mystery of the Kingdom, Luke 18.17. by the Door in all the strait way, through the Crosse, where your Serpents wisdom would not willingly come; for if it do, it must be slain, and you must become fools for Christs sake, that you may be wise, you must enter as a little child, or else you cannot come there; for it is revealed to Babes onely; Job 8.28. your wisdom that you so much boast on, must be crucified and die, and a

new wisdom must be given you from above, which begins with the fear of the Lord; for the fear of the Lord is the beginning of wisdom, and to practice it is understanding: and when you once come to own this true wisdom which is of God, then you shall see the world, who did so highly applaud you for your wisdom, before, will now call you fools and madmen, for that wisdom which they do applaud shall be cast behind thee, and then thou shalt witnes the Scripture fulfilled, when God hath destroyed the wisdom of the wise, and brought to nought the understanding of the prudent, where is the wise, where is the disputer of this world? for the world by this wisdom knows not God, nor ever shall do; for God hath chosen the foolish things of this world
1Cor. 1.19,20,21. to confound the wise, and weak things to confound the mighty, and then thou shalt see that wisdom, not to be of this world, neither of the Princes of this world, which come to nought, but the wisdom of God which is a hidden mysterie, which {Page 30} none of the Princes of this world knew, for if they
1Cor. 1.25,27. 1Cor. 2.6,7,8. knew it, they would not persecute it, where it is, but the knowledge of this mystery is the free gift of God, given onely to them who fear and love him, given without all naturall helps whatsoever, for the naturall man receives not the things of the Spirit of God, for they are foolishnesse to him; neither can he know them, for they are spiritually discerned, but the spirituall man
1Cor. 2.14,15. judgeth all things, and he himself is judged of no man, for he that is in the Spirit lives above all the earth and earthly wisdom, and sees all the world, where they live, but no carnal wisdom shall ever see where he lives, for his
Colos. 3.3. life is hid with God in Christ from all vultures eyes, and venomous beasts.

Finis.

Notice: Keyboarded from Facsimile by: Keith F. Saylor 2019. Updated 9-16-2023